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THE COPIE OF TVVO LETTERS;

VVritten by two friends, one to another, Concerning a pretended Dispute had betwixt Doctor *Taylor* with a young Batchelour of Divinitie attending him, and Master *Alexander Henderson*, Commissioner for the Kirk of *Scotland* at *Oxford*.

London, Printed *Aprill the* 11. 1643.

Witt: Boothly

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SIR,

A Few dayes ago there came to my hands a Pamphlet intituled, *Mercurius Aulicus*, the weeke thereof; wherin I found mention made of a certaine disputе made betwixt one Doctor *Taylor* with a Batchelor of Divinitie, and our good friend Mr. *Alexander Henderson*. In reading over of which part of the paper, I find the expresion and discourse of the businesse a little to Mr. *Henderson* his disadvantage, nor lacketh there divers who really think so, and make great brags therof: the man his worth I well know, and shall ever honour, being of the mind that he may bee

wronged in that Printed relation. And becauſe you are daily converſant with him, and cannot be ignorant of what have paſſed in that kind, I ſhall eſteem it as none of the leaſt of the obligements I owe to you, if by the firſt ſure bearer you ſend me a true account how that buſineſſe went for ſatisfying the iudgement of divers, and the curioſitie of

Your very loving friend.

London, 15. *March.* 1642.

The Anſwer to the ſaid Letter.

SIr, the 15. of *March*, there lately came to my hands, and I ſhall be glad to reſolve your doubts, by ſhewing the true progreſſe ſo farre as I can remember unpartially.

Aprill the first.

IN this confused and miserable time of warre, while truth suffereth exile with peace, and all sinewes of humane societie are dissolved, you are more wise then to judge of your old acquaintance by the report of *Mercurius*. I have inquired from those that were present, what did passe betwixt Master *Henderson*, and the Doctor, And have learned that the Doctor did begin indeed with much civility, saluting him, presenting him with a book, and speaking more of his reputation then he could willingly heare; But without the smallest provocation, did suddenly grow to such procacitie, that as he boasted of his new arguments in his booke, which had not been heard of before, so spared he not to say, that our best Arguments were swords and gunnes; that Master *Henderson* had given proofe at *Aberdene*, how much might be said in an evill cause. To which nothing was answered but that it beseemed him who was a young man to speake more modestly of a nationall Kirk, and a nationall Cause; He replyed, that he was a Presbyter, as he told before, that he was a Doctor of Divinitie, which could not be knowne by his booke, although printed

in the yeare 1642. The other who is called a Batchelour of Divinitie added, Let no man despise thy youth; which speech had it been directed to the Doctor, had not been non-sense.

It is true, he came to Master *Henderson* on the 19 of *Feb.* in the morning, but *Mercurius* telleth not that this 19. of *Feb.* was the Lords day, a circumstance so considerable, that it made those who were present for the time, thinking it no Iudaisme to keepe the Sabbath, and preparing themselves after a long Iourney for the Kirk, weary of his discourse, in so much, that at last it was told the Doctor, that it was the Sabbath. But the Doctor was so pregnant and confident, that he was readie to argue, that he was about a worke of the Sabbath: it may be, becauſe it is not unlawfull to fight on the Sabbath day.

Had the Doctor come in the termes of *Mercurius*, desiring Master *Henderson* to give a reason either of his faith, or hope, or demands; or had an *amica collatio* been his desire, he might have obtained all that he desired, and possibly more. But coming with *fœnum in cornu*, and no word in his mouth, but *Dispute, dispute, concertation, concertation*, such a way as was more suta-

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ble for schoole-boyes, then great Divines. And wherewith Mr. *Henderson*, although the most part of his life conversant with Vniversity men, had never been acquainted. It was told him, that in the Synode which was expected, he and others might have disputing their fill, or if that failed, there were many learned men in *England* to answer his Book, or if it pleased him to send to *Scotland*, it would finde an answer there. But that Matter *Henderson* was come to supplicate the Kings Majestie, not to answer Bookes, nor to dispute Propositions in the Vniversitie. Whether this humour in the Doctor proceedeth from the condition of the times or some individuall cause, I dispute not. This I know, that a Scripturient Engine, may finde matter enough for exercise in *Gerson*, *Bucerus*, *Altare Damascenum*, the learned *Salmasius*, and other moderne Authors, which yet lye unanswered, but I confesse it is a more easie worke *ferram contentionis reciprocare*, by writing a new booke.

Had the Doctor perused the paper exhibited in the late Treatie, or the Declaration of the Nationall Assembly of the Kirk of *Scotland*, for unitie of Religion, and uniformitie of Kirk government,

vernment, with the reformed Kirks, he would not have challenged us of any obtrusion or antichristian usurpation, nor would he have compared our Christian way of charitie, not of authoritie; of supplication, not of usurpation, with the obtruding of the Service-Booke, so full of Popery upon the Kirk of *Scotland*, but this he and his fellow did retractate.

Not onely Master *Henderson* and many better then he, but the Kirk of *Scotland*, and all the reformed Kirks at their first reformation, were resolved upon the Question, that Antichristian doctrine, worship, and government, should all downe together. And we wish that the Kirk and Kingdome of *England* were resolved also. But beside the will of God that scandalls must be, and beside the judgement of God upon people for the abuse of the Gospel; the avarice and ambition of the corrupt Clergie is a maine hinderance of the resolution which could it be as easily satisfied, as their Arguments answered, it would be quickly resolved upon the Question; *It is right that Episcopacie goe downe, because it standeth not by divine right.*

FINIS.